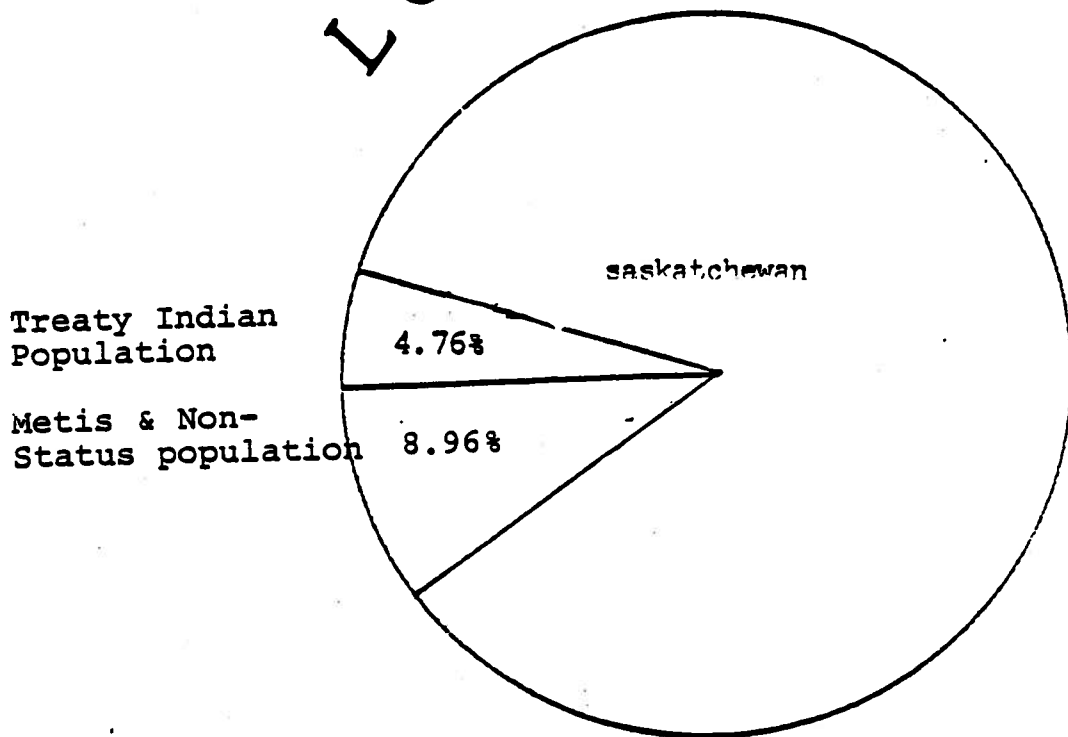


GABRIEL DUMONT
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LOGISTICS



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Cultural Overview

Lesson Two

Logistics

I AIM

The students will acquire an understanding of the historical changes in the demography of Native Peoples in Canada.

II OBJECTIVES

Students will:

1. Examine Native population trends and explain the reasons for the trends.
2. Interpret graphic representations of populations.
3. Locate Native Settlements, Colonies and Reserves in Canada.

III TEACHING METHODS

1. Instruct the students on how to interpret the graphs and maps. Use the films suggested to accomplish this task. (films are listed in the materials section.)
2. Photocopy and distribute the handouts, TRIBAL TERRITORIES, percent distribution by tribe, page II - 4
SASKATCHEWAN POPULATION TRENDS, page II - 8
3. Discuss with the students overall trends to urbanization as it has been established by the graphs on the handouts. Discuss this trend as it effects the three groups on the graphs. page II - 7
(figures 2,3,4,).

Ask: why have Native Peoples followed the trend to urbanization? Students should relate this to their own experience if they moved, either by themselves, or with their parents to the city from a rural area.

4. Discuss in class the demographic data on pages II - 4, II - 5, II - 6, use a blackboard or other visual aid.
5. Distribute handouts, MAP, THE METIS DISPERSE p. II - 9 and MAP, METIS COMMUNITIES TODAY. p. II - 10
Discuss the reasons for the Metis migration from Red River after 1870.
6. Use the material enclosed under the heading, Indian and Metis Population Changes: the Underlying Reasons, pages II - 11 - II - 19 (either as a handout or as a lecture.)
7. Give the students a copy of the MAP, INDIAN RESERVE LANDS AND DISTRICT BOUNDARIES, page II - 20

IV PERFORMANCE CRITERIA

1. Have the students verbally describe the modern trends of movement away from Reserves and rural areas to the urban centres in Saskatchewan.
Why are people doing this? What is it they hoped to find? What did they find?
2. Ask, how did history effect the population and movements of Native Peoples across Western Canada?
3. Have a class discussion on these topics, make some attempt to have everyone participate, but let the more verbal students -lay a major role provided that their data and analysis are generally correct.

V MATERIALS

1. Map skills, USING MAPS TOGETHER, (11 minutes Saskmedia 4456)
2. Maps, WHERE AM I? (11 minutes. Saskmedia 4456)
This is an introduction to the understanding of maps; scale, legend, symbols.
3. MAPS OF OUR LOCALITY, (11 minutes Saskmedia 4456)
Shows how observation can be transformed to symbolic representations on maps.
4. THE LANGUAGE OF MAPS, (11 minutes Saskmedia 4336)
Deals with the symbols used on maps.
5. Resource material for lecture compiled by Gabriel Dumont Institute. NATIVE DEATHS; A RESULT OF U.S. GOVERNMENT AND HUDSON'S BAY COMPANY FORTS.
6. Handouts, TRIBAL TERRITORIES, SASKATCHEWAN METIS AND NON-STATUS INDIAN POPULATION BY CITY AND NON-CITY RESIDENCE 1976, SASKATCHEWAN POPULATION TRENDS, THE METIS DISPERSE, and METIS COMMUNITIES TODAY, optional, MAP OF HUDSON'S BAY COMPANY FORTS.
7. MAP OF NORTH WEST TERRITORIES, 1881
8. Map, INDIAN RESERVE LANDS AND DISTRICT BOUNDARIES

VI SUGGESTED FURTHER READINGS

A HISTORY OF CANADIAN WEALTH, by Gustavus Myers, James Lorimer and Company, Toronto, 1975

TRIBAL TERRITORIES, % DISTRIBUTION BY TRIBE

Fig. 1:
TRIBAL TERRITORIES
AT TIME OF
TREATIES.

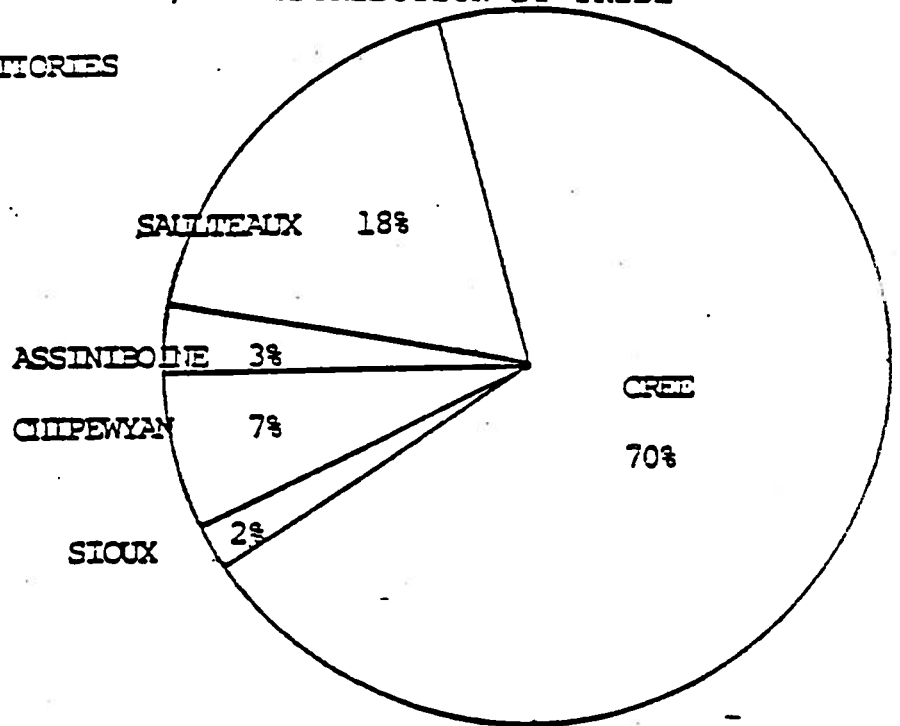
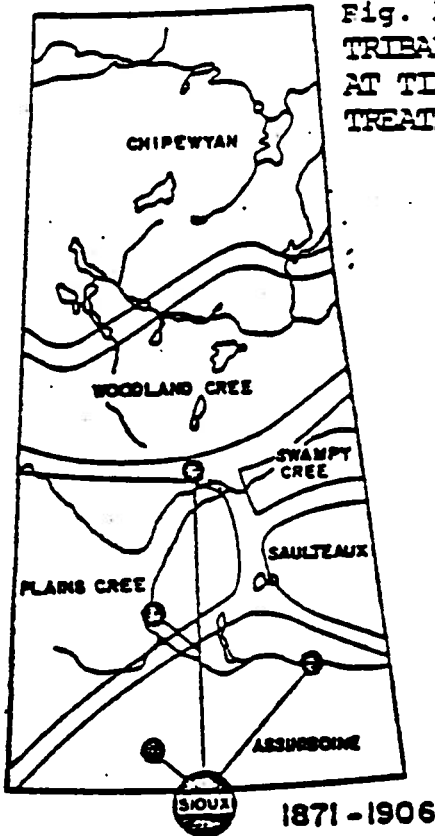


Fig. 2:
TRIBAL DISTRIBUTION OF
SASKATCHEWAN INDIANS, 1978.

There are five Indian linguistic groups represented in the reserves of Saskatchewan: Cree, Assiniboin, Saulteux, Chippewyan and Sioux. Another six tribes were in the province in earlier times but have since moved North and West, namely, Snake, Beaver, Sarsi, Blackfoot and Gros Ventres.

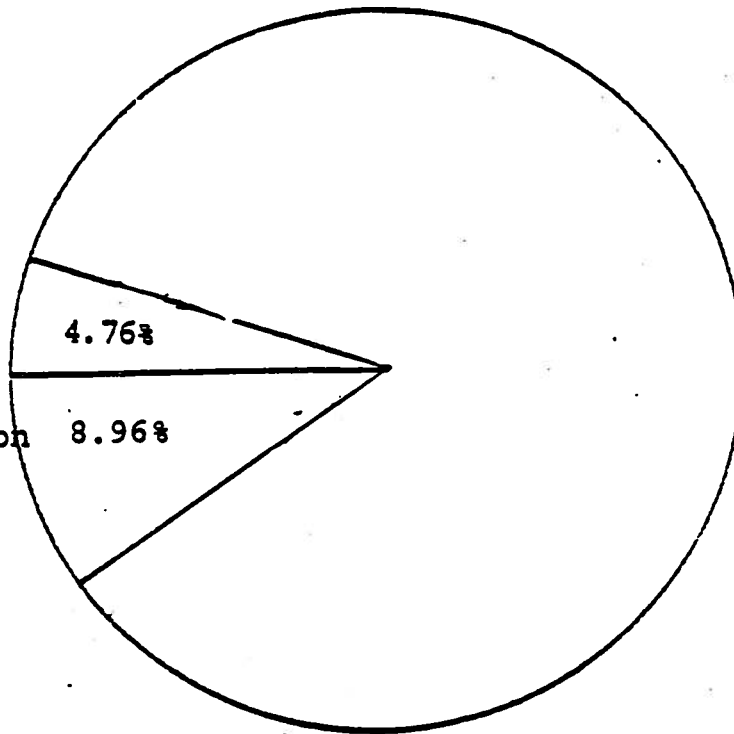
The Sioux came originally from the States, fleeing after an uprising against the maltreatment of Indian Agents.

Names, like Swampy Cree, Woodland Cree and Plains Cree were given to Native Peoples by Europeans. Formerly they had their own definitions for the various groups which populated North America.

Sources: Statutory Report for Sask., Region, 1-70
 Dep. of Indian Affairs (fig. II-3, 1 and 2
 (fig. II-4, 3 and 4)
 The Svenson Report (fig. II-5: 4-6,
 (fig. II-6: 7)

Treaty Indian
Population

Metis & Non-
Status population



1978 The Svenson report estimated a population of 86,636 Metis and Non-Status Indians in Saskatchewan. NATIVE POPULATION amounted to 13.72% OF THE SASKATCHEWAN POPULATION, according to this estimate.

Following are statistics showing an extraordinary growth in population for treaty Indians in Saskatchewan. This is one of the highest, if not the highest growth-rate of any ethnic group in the world today.

As of 1978 the Treaty Indian population was distributed as follows:

ON RESERVE -	30,662
OFF RESERVE -	<u>12,656</u>
TOTAL	43,318

Fig. 4:
POPULATION INCREASE OF
TREATY INDIANS

Dec. 31 of Year	POPULATION		
	TOTAL	ON RESERVE	OFF RESERVE
1965	25,600		
1970	36,425	26,334	8,242
1971	37,664	27,050	9,414
1972	39,168	27,298	10,661
1973	40,204	27,296	11,659
1974	41,071	28,243	11,449
1975	42,506	28,597	12,444
1976	43,399	29,941	13,458
1977	44,980	30,402	14,578

More than 10% of all Canadian registered Indians live in Saskatchewan, which has a higher proportion of Native population than any other province in Canada. Most people of Indian ancestry in the province today are under 16 years of age and are attending school.

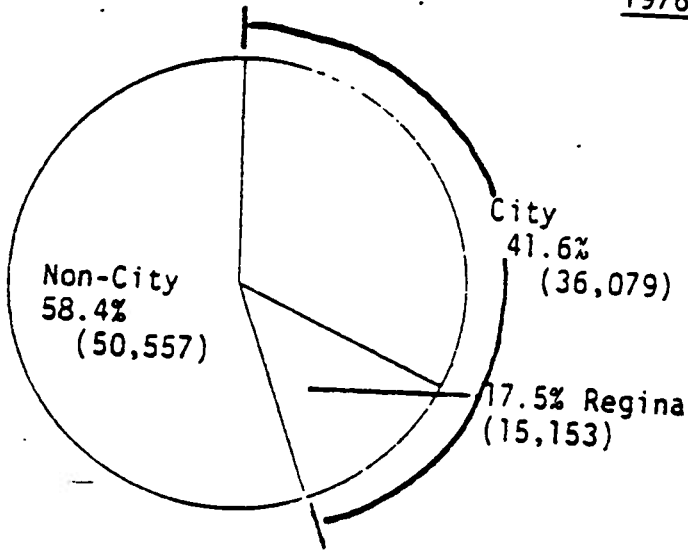
During the last 13 years, the Indian population of Saskatchewan has increased from 25,000 to 45,000. Moreover, it is expected to increase much faster than the provincial average, so that by the turn of the century, Treaty Indians may represent 8% of Saskatchewan's total population. It is significant that this population growth is tied to migration from reserves to urban areas. Today 30% of registered Indians live in cities and the remaining 70% live on 153 reserves, and are members of 68 bands.

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SASKATCHEWAN METIS & NON-STATUS INDIAN POPULATION BY CITY AND NON-CITY RESIDENCE
1976 (HIGH ESTIMATE)

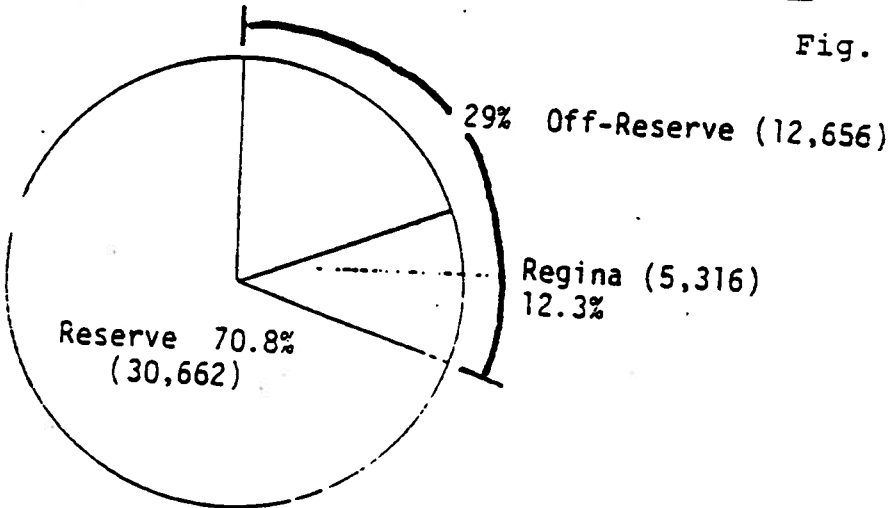
Fig. 2



Total.: 86,636

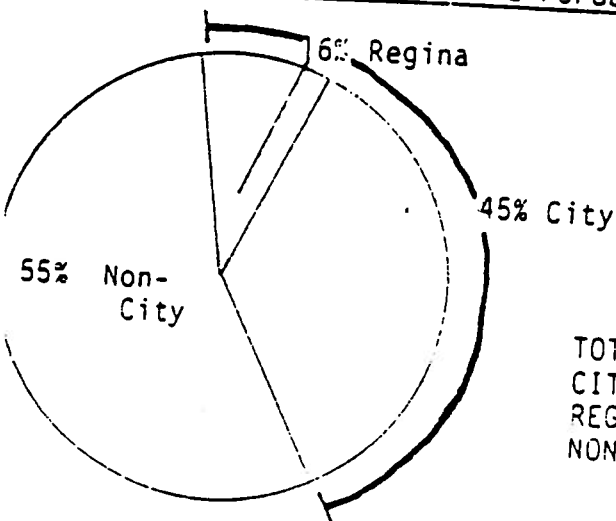
SASKATCHEWAN TREATY INDIAN POPULATION BY ON-RESERVE AND OFF RESERVE POPULATION
1976

Fig. 3



SASKATCHEWAN TOTAL POPULATION BY CITY & NON-CITY RESIDENCE 1976

Fig. 4

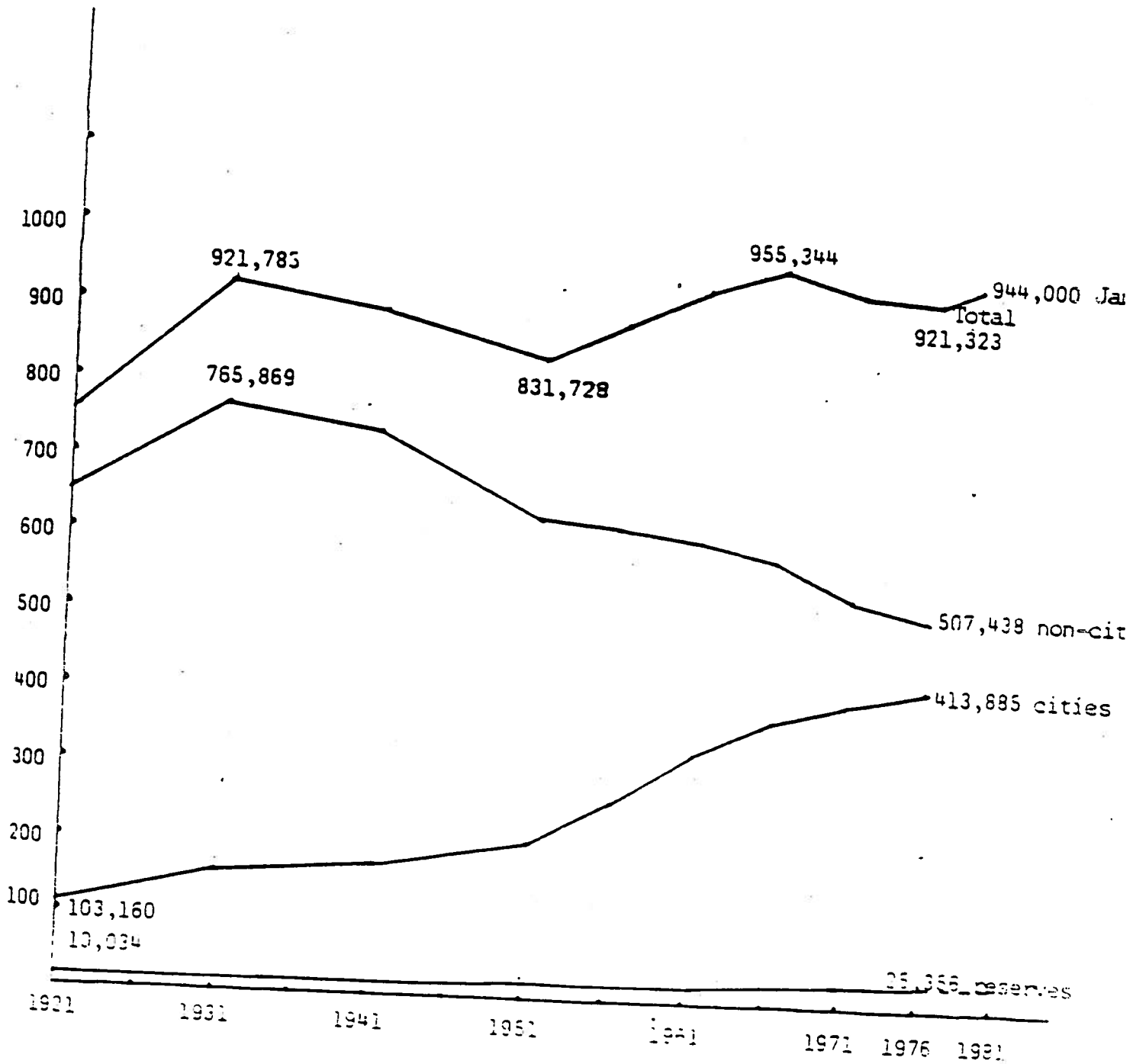


TOTAL POPULATION	921,323
CITY POPULATION	413,385
REGINA POPULATION	149,593
NON-CITY POPULATION	507,438

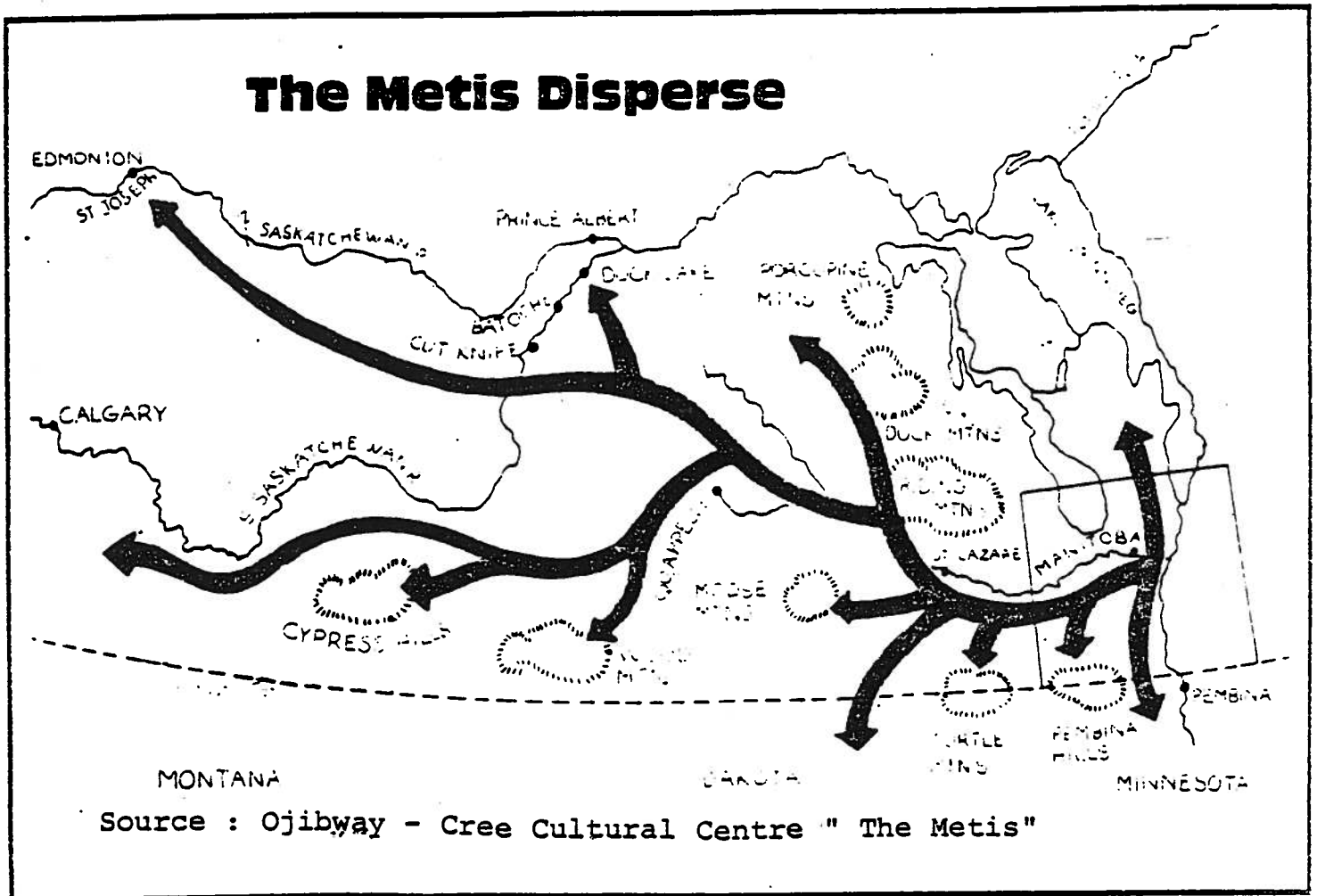
Saskatchewan Population Trends

Fig. 5

1921 - 1976



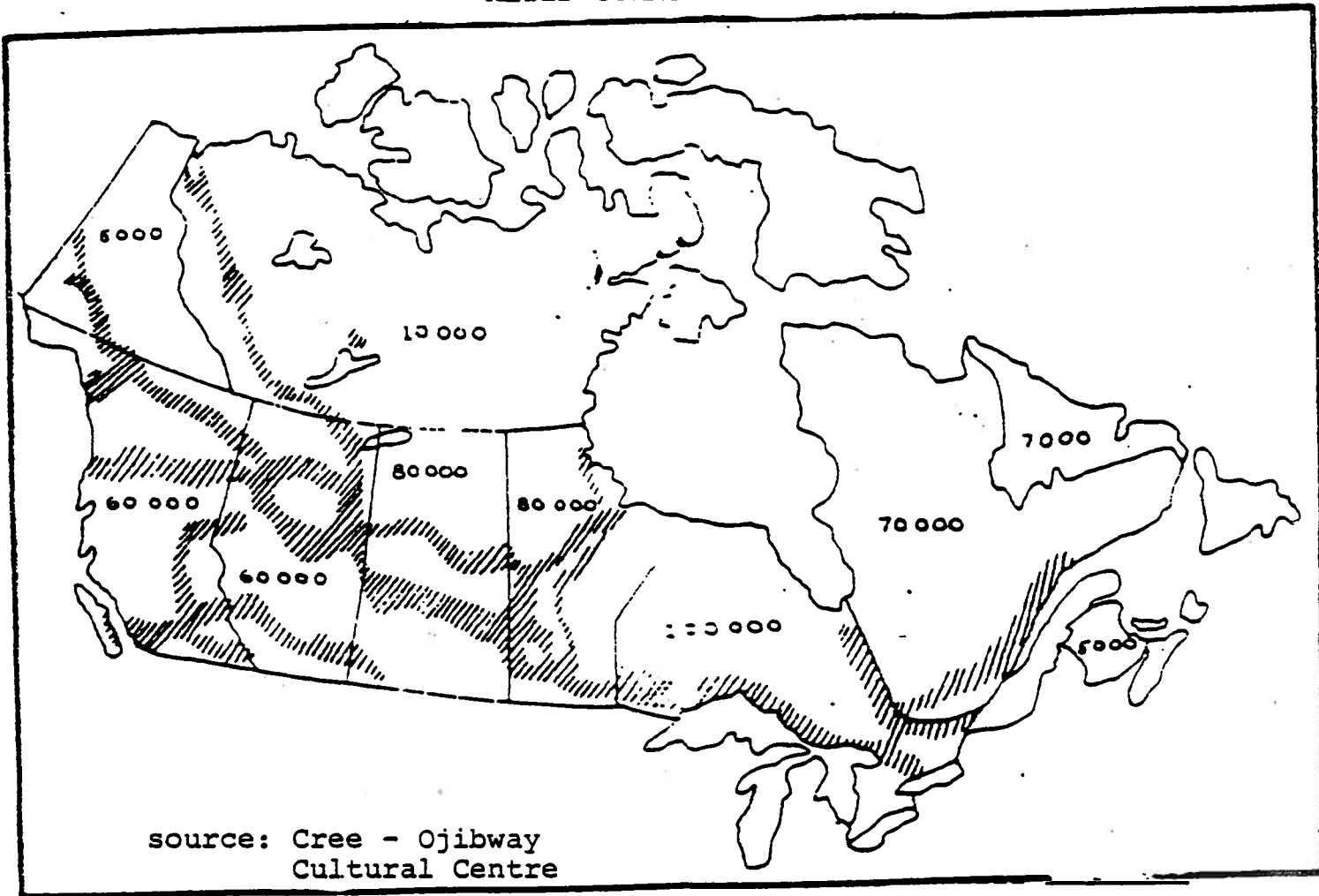
The Metis Disperse



In 1843 the Metis population in the Red River area (North of Pembina) was 4, 143. Many were forced to migrate West as settlers moved into the area between 1870 and 1880.

The arrows indicate locations in which the Metis established communities. In 1885, after the Batoche Resistance, they were again dispersed North, South, and further West.

METIS COMMUNITIES TODAY



The shaded section on this map shows the areas in which we find Metis communities today. It is estimated that they number 800,000 in Canada. 86,000 are believed to reside in Saskatchewan.

Native deaths; a result of U.S. Government and Hudson's Bay Company Policy.

The Plains Indians were greatly reduced in number because of the methods used by the Trading Companies of exploiting the fur resources of North America. When, after large scale hunting and trapping, furbearing animals in a particular region disappeared, the companies abandoned their fort, leaving the Native population in a state of poverty and starvation.

The Hudson's Bay Company Archives contain letters of detailed reports on the desperate situation in which many Indians found themselves. One of these letters from Governor Simpson to the "London Committee" in 1843 describes a situation in Fort Good Hope where people were so desperate that they were reduced to a state of devouring each other. Following is a letter describing the desperate plight of the Natives following the abandonment of a fur trading post in the north.

"McKenzie's River. We have no later advices from this district than the early part of the Winter, nor can the result of the trade of the past outfit be known until the month of September when further and more detailed reports on its affairs will be transmitted, but up to the last advices I am much concerned to say that the business was in a very unpromising state, owing entirely to the great scarcity of provisions throughout the district during the Winter of 1841/2 and autumn of 1843, which has led, in the lower part of the McKenzie river to a very great loss of life among the Natives. It may be recollected that in the winter of 1841/2 the post of Fort Good Hope was temporarily abandoned in consequence of the total failure in the means of subsistence which led to the most horrible scenes within a short distance round the establishment perhaps ever heard of in the country, the Natives dying of starvation and absolutely devouring each other, 56 having perished in that way under the pickets of the fort; and in the spring of last year (1842) I lament to say that two of the Company's Servants, John Spence and Murdock Morrison, the bearers of a packet to Peel's river (respecting whom it will be recollected there was much anxiety last year, from nothing having been heard of them) it is now ascertained they

1 - 11 12

were killed at their encampment, the night of the day they left Fort Good Hope, by four women (who had previously devoured their husbands & children) and were murdered in their sleep to appease the cravings of hunger of these wretched people. C.F. Lewes in his communication desired particular instructions in reference to these women, but as there can be no doubt the horrible deed was committed under the pressure of the most intense sufferings, we can only deplore the event of which the miserable women were impelled to a measure of self preservation. The Indian population of that part of the country has been so much reduced by famine (but few families to the dog ribbed tribe having escaped) that it is supposed the trade will, in consequence, be barely sufficient to maintain the expence of a post and there was some idea of abandoning Fort Good Hope; on further consideration, however, it was determined to maintain it for the present, with the double view of meeting the wants of the few remaining Natives and the facilitating our communication with Peel's River."³ *

The destitution of the tribes North of the 49th Parallel, brought on almost as a "side effect" of the economic imperialism of the Hudson's Bay Company, was in itself a crime against humanity, but it was pale by contrast when compared to the military genocide carried out directly by the United States government. In the United States the buffalo were exterminated by United States troops purposely, to starve the Indians into submission. Joseph Howard recorded,

It seemed to be the intent of General Miles, Canada complained to Washington, to prevent the buffalo from completing their annual northern migration. Lord Lorne, the governor General of the Dominion, suggested to the

3. Hudson's Bay Company Archives, Ottawa, A 12/2F 182

*

Indians as a whole were not cannibals. The odd act of cannibalism is reported in all societies. The Natives are no different.

- Indians were quick to turn this act to their advantage as a teaching tool, or as a restraint for children's bad behavior. They also incorporated into their mythology.

It can also be used to point out the lack of credibility of the one's reporting it and really how little they knew or wanted to know about the Indians.

secretary of State that nothing should be done to impede the free movement of the herds.

Miles, who had advanced in rank after defeating Chief Joseph two years before, was patrolling the Montana-Dakota frontier with the ostensible purpose of preventing an influx of Canadian Indians to hunt. This was bad enough, Ottawa felt; but by interposing his troops between the boundary and the southern winter range he was holding the buffalo in Montana for slaughter. The herds, scenting man ahead, retreated and reversed their course.

Nor was that all of the story. That same year a disastrous series of prairie fires swept the grasslands just north of the line, and the few buffalo which did get that far found no forage and turned back. The Governor of Manitoba could not regard this as coincidence; "the fires were started," he said, "at different points almost simultaneously, as if by some preconstructed arrangement." They extended from Wood Mountain, midway in the present Province of Saskatchewan, to the Rockies and north as much as a hundred miles. Americans, their dismayed neighbors were convinced, had set the fires deliberately to keep the herds south of the lines; and it is probably true that some were started by American Indian with the encouragement of Montana's white buffalo hunters.⁴

The Americans were keeping the buffalo from migrating North for military purposes. Sitting Bull had defeated General Custer in 1866. Shortly after, Sitting Bull's band fled across the border to the Cypress Hills region. Dee Brown wrote: *

"And then in the Moon of Falling Leaves came the heartbreaking news: the reservation of Sioux must leave Nebraska and go to a new reservation on the Missouri River.

Through the crisp dry autumn of 1877, long lines of exiled Indians driven by soldiers marched northeastward toward the barren land.

*

Not really pertinent to Canadian Studies except shows students that other Native people were also being exploited.

- Also maybe to show some were better off than others.

Section should only be mentioned in passing and not much time wasted on it.

Along the way, several bands slipped away from the column and turned northwestward determined to escape to Canada and join Sitting Bull. With them went the father and mother of Crazy Horse carrying the heart and bones of their son. At a place known only to them they buried Crazy Horse somewhere near Chankpe Opi Wakpala, the creek called Wounded Knee.⁵

The American Troops, in attempting to starve Sitting Bull into submission and prevent further escapes, had, according to these indications, set fires along the border and stationed troops as well to prevent the northward movement of the buffalo. In so doing, they also starved the Cree and Blackfeet tribes North of the border, who were also dependent on the buffalo. This was standard practice in the United States, according to Howard.

"When these vast herds were seen the Indians and Metis had been hunting for generations. But systematic extermination by white men or at their instigation had been under way only ten or fifteen years, since the railroads had been pushed into the West and the policy of "starve the Indian out" adopted in the United States. By 1890 there were fewer than one thousand buffalo left on the continent, most of them in captivity' today there are about thirty thousand, all on government or private range

The 1860's and 1870's brought several changes which led to the very rapid extinction of the bison as a wild animal in the Cypress Hills area. Once important change was the entrance of the American whiskey traders. These men induced the Blackfeet and other Indians to hunt the bison persistently and vigorously by offering them large amounts of cheap alcohol and other goods"⁶

Like the Indians of the plains, the Metis economy depended on the buffalo resource. The only difference was that the Metis used the buffalo as a trade commodity to build capital, while the Indians continued to hunt buffalo communally, and

5. Dee Brown, *Bury My Heart at Wounded Knee*, Bantam Books, 1970 p.296

6. Joseph Kinsey Howard, *ibid*, p. 253

to share along kinship lines. The destruction of the buffalo was as devastating to both the Indian and Metis economies as it was necessary for the C.P.R., and Canadian and American Westward expansion.

The following account verifies the previous one that inferred the setting of fires by the American military to starve Sitting Bull's Sioux into submission.

"About this time some American military and political officials began to indicate that they favoured a policy of exterminating the bison - the basis of Indian independence - thereby bringing the Natives under white control.

As the American author, Carl Andrist has put it, in the 1870's a number of American generals "took the position that the quickest way to tame the roving Indians and keep them on the reservations would be to hurry up the extermination of the buffalo.

These sentiments undoubtedly were shared by many of the ranchers who moved onto Indian lands in the late 1870's and early 1880's. They thought of the bison not only as the basic means of subsistence for opponents, the Indians, but also as animal that competed with cattle for range and carried them off as part of the "wild herds."

The C.P.R. with its hungry force of thousands of workers also took its toll at this time.

In his report of 1878. The Commissioner for the North West Mounted Police wrote that, "the best authorities in the North-West are of the opinion that the buffalo as a means of support, even for the Indians in the southern district, will not last more than three years." Extensive fires had burned over "nearly all the country out from the mountains, the favoured haunt of the buffalo, during the winter of 1878. As a result of this, and "mild weather, the herd did not come into their usual winter feeding ground" but remained out in the plains." 7

7. J.G. Nelson, The Last Refuge, Harvest House, Montreal 1973, p. 165

"However, the bison continued to live in relatively large numbers south of the forty-ninth parallel, in the general vicinity of the Cypress Hills, for a few years longer. According to some sources, the animals were deliberately prevented from migrating back into Canada by the burning of the plains along the border and by the setting up of a cordon of Metis, Indians and American soldiers who continually drove the animals toward the Missouri. It had been suggested that this was done in part to starve Sitting Bull and his Sioux into leaving Canada and going to reserves in the United States." ⁸

The hunting season from October 1882 to February 1883 seems to have culminated in the elimination of big herds, leaving only small bands and individuals to wander about for a few years longer. One large slaughter occurred near the Missouri River. Another took place in South Dakota where a herd of approximately 10,000 was cut down to about 1,000 animals. Whereupon, ironically enough, Sitting Bull and his Sioux arrived from the reservation where they had recently been taken after returning to the United States and in two days they slaughtered the remaining animals.

After this time no large bands of buffalo appear to have been observed near the Cypress Hills, or for the matter on the entire Great Plains, those in the south having been eliminated a few years earlier. Yet the few surviving northern plains bison remained the focus of much interest and excitement. In October, 1884, for example, a Canadian Pacific train running from Calgary to Winnipeg was boarded at several way stations by people loaded down with rifles, saddles and other equipment. They had heard that seven bison had been seen in the Cypress Hills and were on their way to participate in the slaughter of the last remnant of the vast herd which had once roamed the prairies of Canada..." ⁹

8. *ibid.* p.48

9. *ibid.* p.167

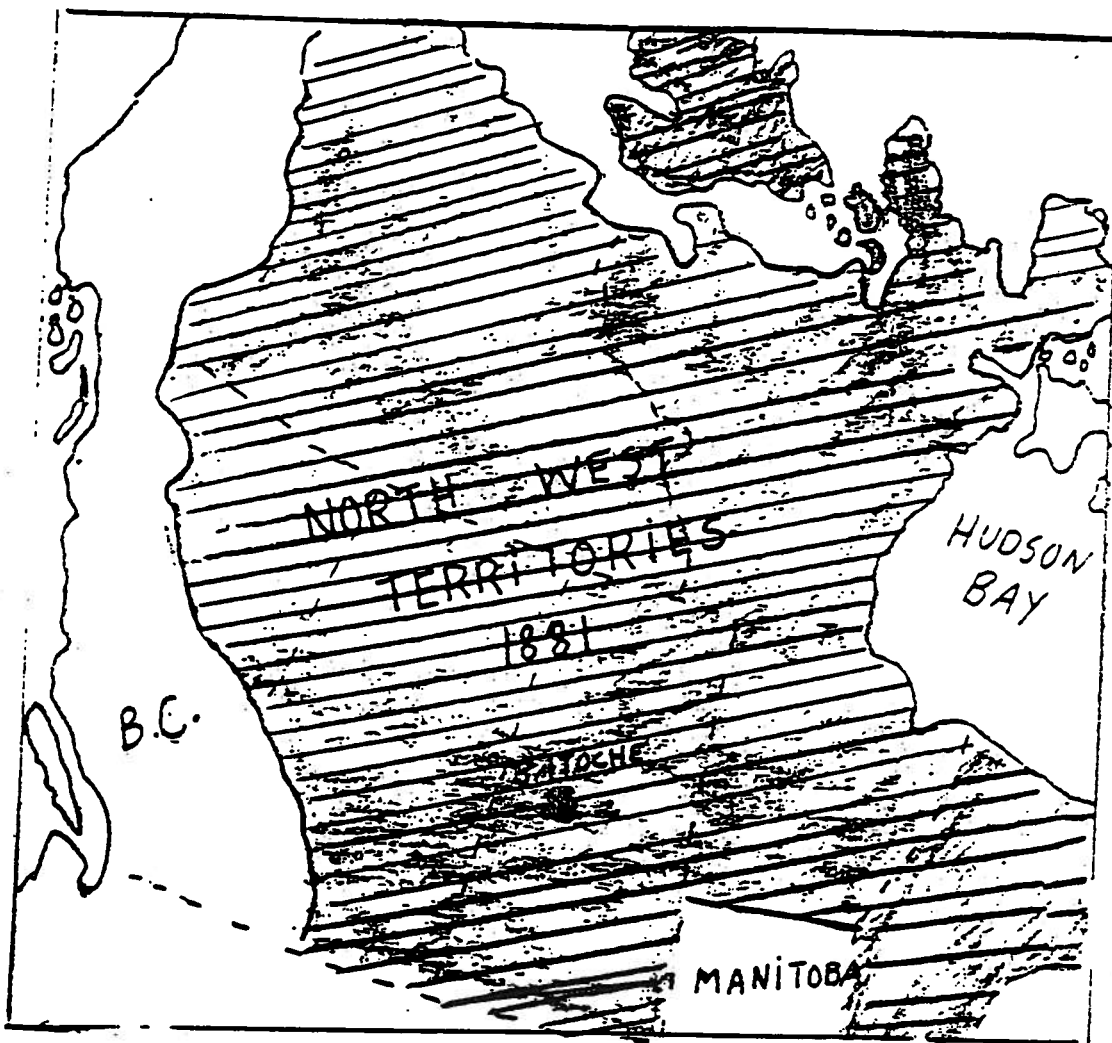
Where the last free plains bison died is, however, unknown. Individuals and small herds were reported here and there in the northwestern plains until about 1890. Thereafter, the story is one of attempts to get bison to reproduce in captivity and to develop herds in parks and reserves, as well as placing individuals and small groups in zoos." ⁵⁴

These were the main causes, then, of the sharp drop-off in the Indian population of the North West on the Great Central Plains areas of North America:

1) The Northern Indians had become largely dependent on the fur trade as their basic economy. Overdevelopment led to depletion of the fur resource: this led to the frequent starvation of the Northern tribes.

2) Smallpox took a terrible toll of Indian people, since they had no resistance to the disease. Metis people were hard-hit by smallpox but had a much higher survival rate than their Indian brothers.

3) United States military conquest took a great toll of Indian lives. It was United States military policy to destroy the buffalo, since the Indian tribal economy was dependent upon the buffalo for its very existence. When the buffalo were exterminated (for their hides and meat) as well as for military purposes, the Plains Indians numbers were again greatly reduced.



The following are statistics for the North West Territories from 1881 - 1901. At that time, the area included most of Manitoba, Saskatchewan and Alberta and what is now referred to as the N.W.T. During that time-period, no boundary change occurred so the figures refer to the same geographical area for both dates.

Population of The NorthWest Territories, 1881 and 1901

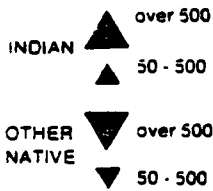
1881 immigrants	56,441	Indian and Metis	49,472
1901 immigrants	158,940	Indian and Metis	26,304
20 year period		20 year period	
Net <u>increase</u> in		Net <u>decrease</u> in Native	
immigrant population	<u>122,494</u>	population	<u>23,168</u>

(Source: Canada Yearbook, 1910 Kings Printers, Ottawa, 1911)

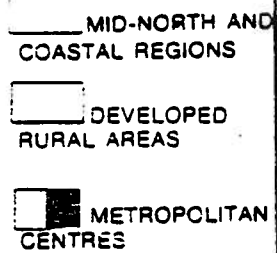
The white population increased by 102,494 because of massive immigration. The Native population decreased by 23,168 because many Metis moved to the fringes of the Arctic or fled to the United States after the Batoche Resistance of 1885, but many Indians and Metis died through disease, poverty and starvation.

ILLUSTRATIVE DISTRIBUTION OF INDIAN AND OTHER NATIVE COMMUNITIES 1974-5

INDIAN AND OTHER NATIVE COMMUNITIES



SOCIO-ECONOMIC REGIMES



METROPOLITAN CENTRES

ESTIMATED POPULATION 1974

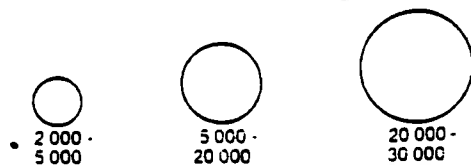


INDIAN AND OTHER NATIVE PERCENTAGE OF THE POPULATION



INDUSTRIAL CENTRES OF THE MID-NORTH AND COASTAL REGIONS




ESTIMATED POPULATION 1974

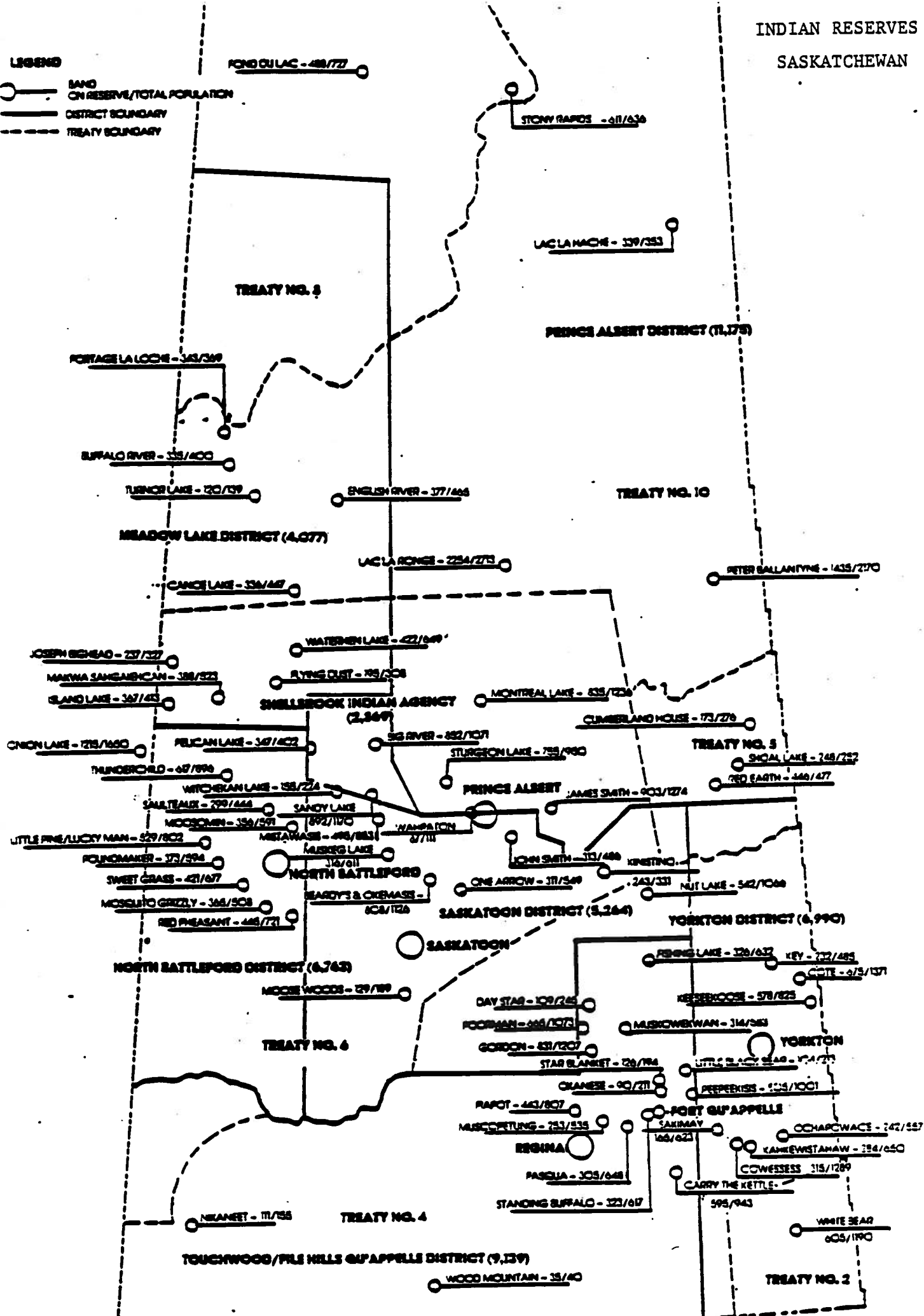


Map produced by the Surveys and Mapping Branch Dept. of Energy, Mines and Resources from data supplied by the Departments of Regional Economic Expansion, Indian Affairs and Northern Development, and Manpower and Immigration, 1978.

INDIAN RESERVES IN
SASKATCHEWAN

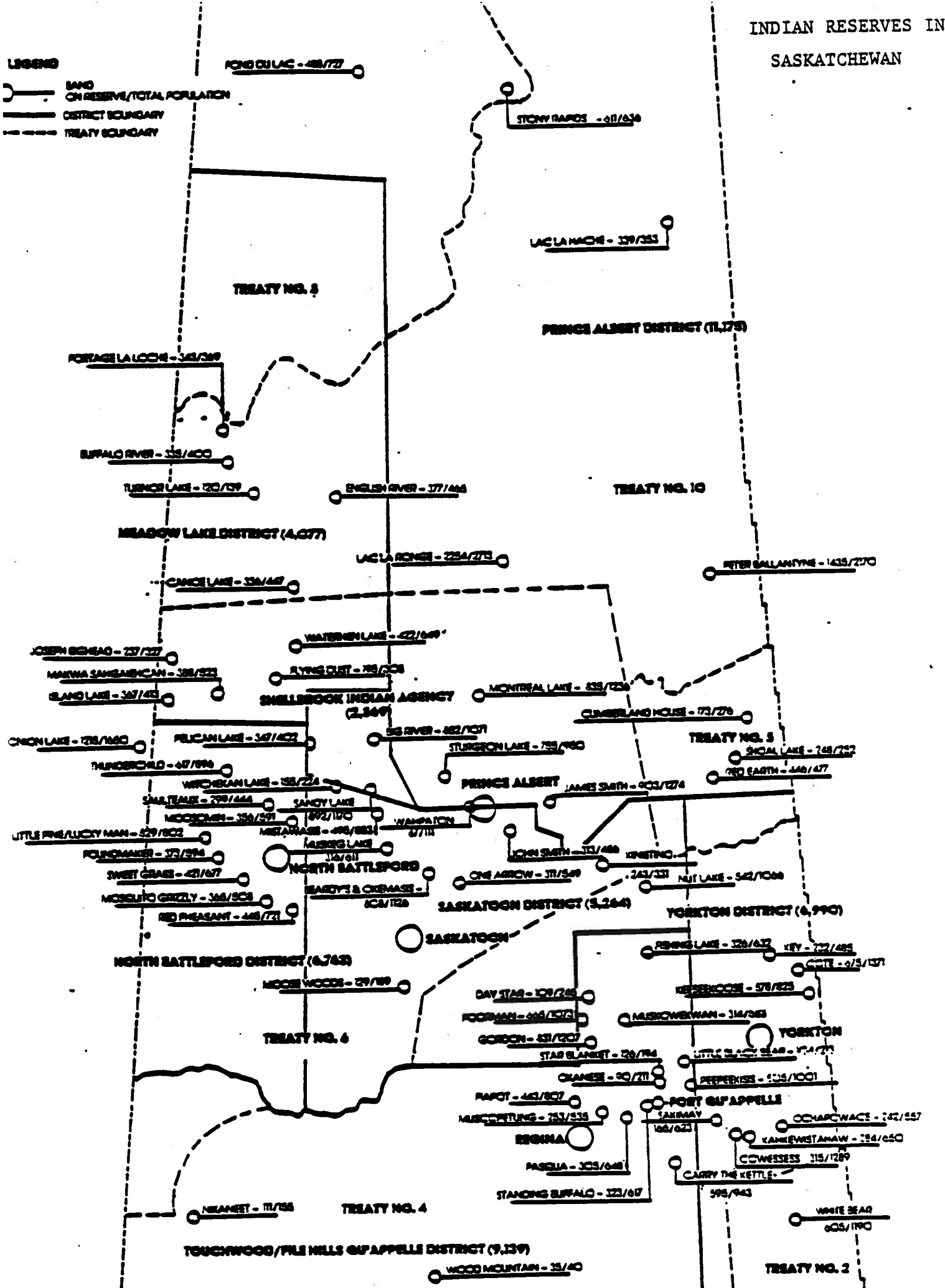
LEGEND

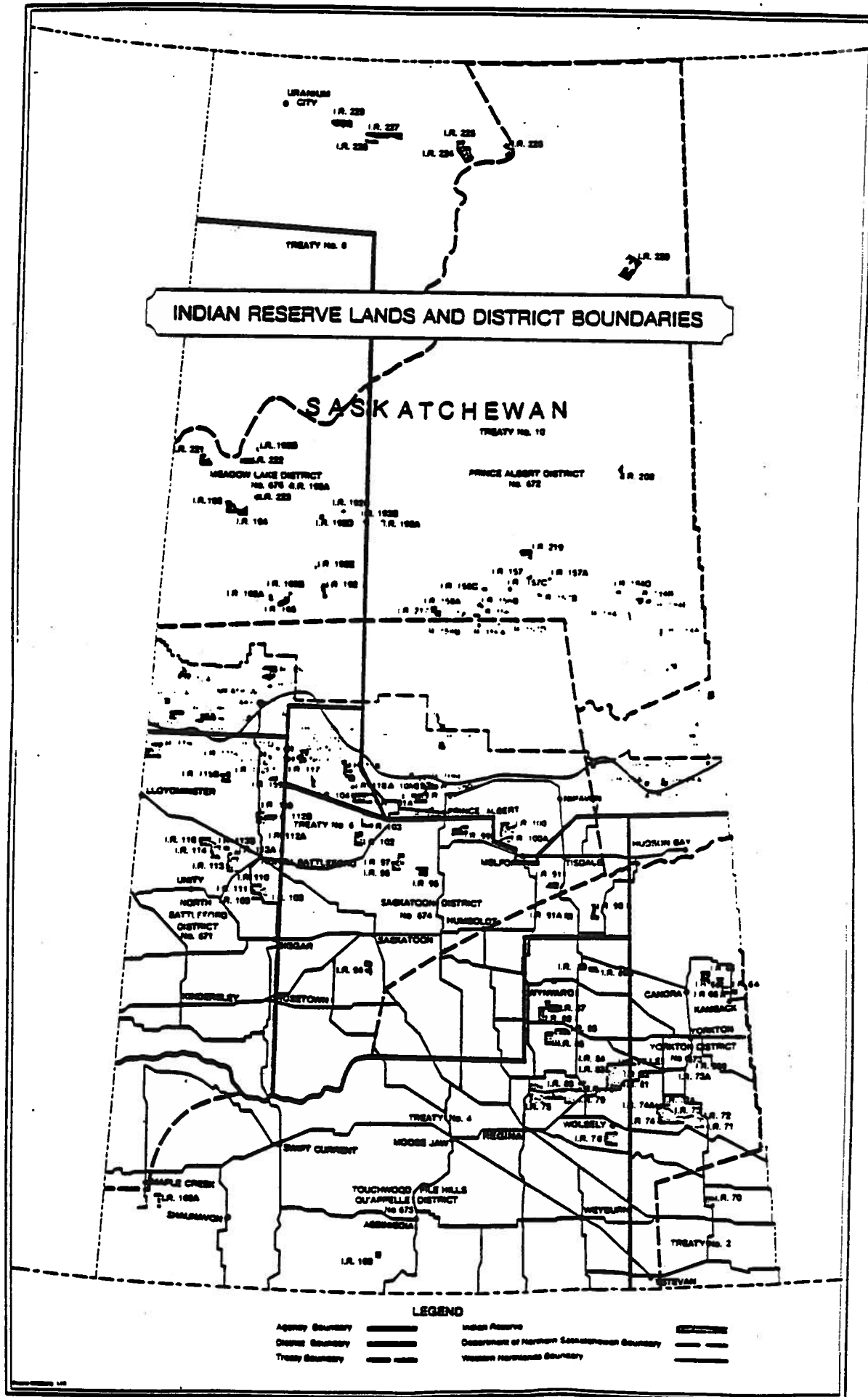
-  BAND ON RESERVE/TOTAL POPULATION
-  DISTRICT BOUNDARY
-  TREATY BOUNDARY



INDIAN RESERVES IN
SASKATCHEWAN

- LEGEND**
- BAND ON RESERVE/TOTAL POPULATION
 - DISTRICT BOUNDARY
 - TREATY BOUNDARY





A Brief History of the
Association of Friendship Centres.

Early 1950's migration of Native people to urban areas was on the increase. So much so that the need was created in urban centres across Canada for some facility such as the Friendship Centre.

Initially, people arriving from reserves and country areas simply opened their homes for other people who were new arrivals from the same district or reserves. These were the real founders of the Friendship Centre movement, just people who opened their homes to the old friends and relatives who were arriving from the country.

Many of these people are still very much involved in the Friendship Centres today, working steadily behind the scenes to make them a success.

The first Friendship Centre, although it operated under another name, was in Vancouver. They were not adequately funded, however, they began operations in response to the needs of people coming into the city for information of all types.

The first official Friendship Centre opened in Winnipeg. This was in 1958. Again, it opened for people new to the city.

In the early 1960's Friendship Centres began opening up all across Canada. They were started up for various different reasons in the different communities. But the one common underlying reason in all cases was for the preservation of Native Culture in the new urban setting. In Toronto, people began meeting at the Y.M.C.A. because they wanted to meet other people speaking their own language, and who had the same background. By this time the influx to the city was so large that people could no longer manage to meet the needs of the newcomers to the city through opening their own homes. So the Friendship Centres were opened to meet the needs of information and referral to the

various agencies that Native people had to deal with.

However, other urban centres opened up the Friendship Centres for other reasons. In Flin Flon, Manitoba, for example, the Centre was opened up to meet the needs for hostel services, where people were received, and also given medical services as well in the hostel. In Thunder Bay Ontario, the large influx of students created the need for a youth oriented centre. This Centre still carries the name of Thunder Bay Youth Society. In Toronto, the primary need was for cultural retention. In most cities funding was given on a hit-and-miss basis, and many Friendship Centres were unable to keep their doors open for longer than a year. In Toronto, volunteer workers (unpaid) managed to keep the Centre running but in most urban locations the Friendship Centres would be "open one month and closed down the next". The maximum amount received for any one Centre was \$15,000.00 a year, but very few Centres received more than \$3,000 per year. Consequently these centres would just close down when the money ran out.

In the late 1960's the University of Saskatchewan, Saskatoon, sponsored workshops on the running of Friendship Centres. Through these workshops the failings because of the lack of funding and the uncertainty of the questions were discussed. The need for an association became apparent. A steering committee was appointed consisting of Andy Bear Roab, Xavier Michon, and Vic Pelletier.

People from the workshop went back to the various provinces and began to set up provincial associations. Both Alberta and Ontario had associations operating by 1970. In 1971 the National Association of Friendship Centres was formed. There were two representatives from each of the five provinces involved, Ontario, Manitoba, Saskatchewan, Alberta and B.C. This association began to lobby the federal government for funding for the friendship centres.

By 1973 so many Native People were migrating to the cities that the governments had to respond. A report, "People on the Move", described the needs of the migrating Native People. As a result core funding for the Friendship Centres was undertaken.

These centres began recreation and social activities as an ongoing program in addition to the old roles of information and referral, and cultural awareness and orientation. Other issues were identified, issues such as community programming and issues beyond the friendship centres. Consequently other Native organizations evolved or "span off" from the Centres - Organizations such as the Housing Corporation, and childrens services.

Non-Native involvement occurred as well, through the Native Friendship Centres, to deal with the inevitable problems faced by large numbers of people migrating to a new environment. In Toronto this resulted in a Board consisting of 50 people, 25 Native and 25 Non-Native. This created problems in decision making through a frequent lack of quorum, and lack of concensus. At this time the Centres relied heavily on the Non-Native elements such as lawyers and professionals who "knew the ropes", about incorporation, and the "red tape" involved with getting an association going. As well they knew the best potential sources of funding, and had access to those funds.

The Friendship Centres, from the beginning, brought all the conflicting and divergent groups of Native People together, often for the first time.

Status people, Treaty people, Metis and Non-Status people found themselves talking face-to-face with each other. Sharing the same problems in the new urban environment, the potential to end old rivalries and form new alliances with each other presented itself. So did the potential for conflict increase as old rivalries, some based in old family feuds, presented themselves under one roof. However,

initially at least alliances were formed through the Friendship Centres. The only way the Centres could be started was through these alliances. Despite sometimes tense situations, enough co-operation was achieved to launch the Friendship Centre movement.

Unfortunately, no long term definition of goals was arrived at. The Centes simply began to respond to immediate needs, Roger Obonsaivin, founding president of the National Association of Friendship Centres indicated that he felt this was a serious mistake. Lacking an overall plan controlled by Native people, Mr. Obonsaivin felt that the Centres drifted into social services, providing valuable services, but nevertheless becoming dependent on government funding and thus, government control.

The strength of the movement is based in the Native Community; its weakness lays in the fact that, through funding, the movement is subject to outside control. Consequently, the movement has not been able to organize around Native political issues such as the need for education and good jobs. Instead it has acted as the only delivery of social service program that has been proven to work when other programs fail to meet Native needs. Nevertheless the potential for cultural preservation in urban areas still rests in the Friendship Centre movement. The potential for co-operation and new and stronger alliances.

Many of the people who work so hard and "plug away" at day-to-day tasks are what make the Centres work. These people do not get their name in the press. In many ways they are the people who form the backbone of the Native movement. Leaders are formed through this process and that is another value of the Friendship Centres.

Bereaucratic problems presented themselves to the Friendship Centres. Traditionally, the D.I.A.N.D. has not

had the mandate or the ability to deal with Indian people residing off the reserve. On the other hand, the Department of Social Services, on finding out that a person was a Treaty Indian would refuse assistance, saying that "this is a Department of Indian Affairs responsibility". These Treaty Indians were given the "bureaucratic run-around", and would be shuffled back-and-forth between provincial and federal departments until, in exasperation, they wound up at the Friendship Centre seeking advise. Consequently, the Centres became referral agencies in response to this need. It became the Centre's task to sensitise government agencies to the needs of the people. Through this process the Social Services Department developed the capacity to deal with Native Concerns in the cities. However, they still lacked the empathy required so that the Centres themselves began to develop a parallel set of services, run by Native People. Native People, as well, found it easier to accept services from other native people. Eventually the social services agencies began sending people to the Friendship Centres for service delivery.

So the centres were not static, they were in a state of change, responding to the changing needs of the various Native urban communities. Centres that began for sor students needs, evolved in to centres meeting family needs, and then developed in to centres for the retention of the cultural heritage.

Today, there are some eighty Friendship Centres across Canada. Initially they dealt, not with something as abstract as culture, but with the issues of immediate help for people who were unemployed and winding up in jail. Today, while these problems have still not been solved, the Centres are moving toward both immediate responses to social problems and long term plans for cultural retention.

Different Centres provide different service according to local needs. The Centre in Halifax, Nova Scotia is perhpas "typical". It provides the following:

- 1) the major task is to act as a hostel for people requiring a place to live.
- 2) It assists in job searches
- 3) liaison with schools,
- 4) arranges night courses
- 5) provides a penitentiary liaison officer
- 6) acts as a halfway house for parolees,
- 7) co-ordinates among all the social welfare agencies and handles governmental red tape in the interests of the Native people.

In Bonnierville, Alberta, where an "oil boom" is presently taking place, both the oil companies seeking help, and the Native people looking for work come together through the Friendship Centre. It thus acts as an employment agency.

Presently it is estimated that up to 30% of Treaty Indians are living in urban area. There is an argument that suggests that National Brotherhood of Indians, designed to lobby on behalf of Indians on the reserves, really cannot adequately represent the urban people. The Friendship Centre movement, therefore, has the potential to act as a political body on behalf of this segment as well as other Native groups who may not be presently represented, at least the Centres could provide a forum for these people. However, an agreement has been made that if a "charitable organization" such as the Friendship Centre takes up "political" issues such as inadequate housing, for example, it could stand to lose its funding. Consequently the Friendship Centres are concentrating on delivering social services to an oppressed minority, rather than moving toward the solution of the social and economic problems that created the crisis in the first place. This is left to such organizations as AMNSIS, the N.C.C. and the N.I.B. despite the fact that

some 350,000, people are members of the Friendship Centres across Canada. However, it still provides a place for all members of the Native Community to come together, and a forum and a basis for alliances and co-operation on issues important to urban Natives across Canada.

HISTORICAL OVERVIEW

Lesson One

WHAT IS HISTORY?

Historical Overview

Lesson one: WHAT IS HISTORY

I AIM

1. The students will understand concepts and misconcepts as they are woven in to recorded "history".

II OBJECTIVES

Students will:

1. Define history, fact, interpretation, prejudice discrimination, bias and racism.
2. Distinguish
 - a) fact from interpretation,
 - b) prejudice from discrimination,
 - c) description from value-loaded terminology
3. Explain why recorded "history" is not necessarily an absolute truth, but continually changes over time on the basis of new evidence, and on the basis of changing class/ethnic power relationships.

III TEACHING METHODS

1. Use the handout (or lecture) WHAT IS HISTORY Pages II - I - 5, 6, 7, 8.
Discuss the handout in class. Ask, does it explain why Indian and Metis history has largely been ignored in history texts? Ask, does it explain the likely source racism in old history text books, especially concerning their descriptions of Natives?

2. Have the students write a very short essay (2 or 3 paragraphs). The essay should deal with what the individuals know of their history, and how they learned about it. Address the questions, where did you learn this history? Did any of it come from parents or elders? Did any come from school text books? Did the history learned in school conflict with what was taught by parents or elders?
3. Using the blackboard, or a flip chart, go through the exercise RECOGNIZING ERRORS, page II - I - 9, 10, 11. Go through each of the eight sections with the students. The first section, statements of fact, simply counter-poses fact with fiction. It is a test of knowledge. The second exercise, statements of interpretation, counter-poses statements of facts with statements of interpretation or bias. The third counter-poses statements of fact with statements of fact with statements of pose bias. (note the use of expletives). The fourth exercise counter-poses statements of fact with statements of bias, the fifth counter-poses discriminatory statements against statements that do not use pre-judgement. The last exercise counter-poses racist judgements against non-biased statements. Be sure the students understand the subtle differences contained in the opposing statements.
4. Use the handout, TWO HEADLINES, page II - I - 12 Have the students read it. Using the blackboard or a flip chart, list the bias shown in each article. Ask, what is seen as the most important feature of the Constitution question in each article? Which one discusses it from an historical

perspective? Which one deals in facts? Which one is biased (takes one side openly)? Which one is subtly biased (because of the content featured)? Which one is the best news article in terms of being factual. Why? Is there evidence of any of the errors discussed under exercise 3? Pick them out and list them on the blackboard or flip chart.

5. Use the handout, THE OLD WORLD MEETS THE NEW: BUT WHO WROTE THE HISTORY, page II - I - 14, - 19. Have the students read it individually. Use the blackboard or a flip chart, and deal with the following questions,
 - a) Does this essay deal with the history of Natives differently than school text books? What is different? Look for errors, (as described in exercise 3).
 - b) Does this essay deal strictly with facts, or is there some interpretation? Is interpretation necessarily "good", or "bad"?
 - c) Is interpretation of history necessary for its correct understanding? Why is it important that people in a minority situation in society should be involved in the recording of their own history?

6. If possible, obtain the film series, HISTORY BOOK, from Saskmedia. (phone Regina, 565-5117) This series takes about 5 hours to show. If the instructor uses this film, it could replace much of this lesson. The film deals with historical concepts particularly relevant to Native people.

VI PERFORMANCE CRITERIA

1. Have a group discussion on the topic "history". Ask, is it important for people to know their own history? Why? Put the answers on a flip chart or blackboard. From this, determine whether or not the group has acquired insight in to the processes involved in the recording of "history".

V MATERIALS

1. Handout, WHAT IS HISTORY, written by Gabriel Dumont Institute staff.
2. Exercise, RECOGNIZING ERRORS, compiled by Gabriel Dumont Institute staff.
3. Handout TWO HEADLINES, selected from the Regina Leader Post, July 28, 1981, and new Breed, October 1981. (vol. 12 no 10).
4. Handout, THE OLD WORLD MEETS THE NEW: BUT WHO WROTE THE HISTORY, written and compiled by Gabriel Dumont Institute staff.
5. (optional) Saskmedia film series HISTORY BOOK (phone 565-5117)

WHAT IS HISTORY?

This question is more difficult than it seems at first. Is it a list of facts? Is history just those things that are written down? Is history useful to us, and if so how? The following paragraphs will attempt to answer these questions.

First of all, history is not just a list of facts. For one thing such a list can only answer one question-- "What happened?". Other important questions such as "Why?" and "How?" are not answered by a simple list of facts. History must also include explanations along with the facts.

Another point is that "all the facts" can never be brought together. Think about how difficult that would be in your own case. Do you remember all the "facts" about your life? No one does! Anyway, all of the facts in your life are not important only some of them are. This means that to write a history of your life someone has to decide what facts about you are important. That is part of the job of the historian -- deciding which facts are important in explaining past events. Of course, this means that if two different historians were to write your life history they probably would decide that different facts about you were important. Their histories would therefore also be different. This is why the point of view of the historian is so important in the writing of history.

Historians must gather the facts (but they cannot gather all of them), they must decide which facts are important (other historians might choose different facts), and they must write about the facts they see as important (all historians have biases which affect how they write and draw conclusions). By selecting certain facts; by stressing some facts and down-playing others; by organizing facts in certain ways; and by making their own personal judgements; historians give their own interpretations of the facts.

We can say that history is the result of a mental process carried out by historians. It is like the process of separating cream from milk. The whole milk goes in at the top of the machine and, after a mechanical process, cream comes out one spout and what is left over comes out another. History is the "cream" emerging from the historian's mind. Just as when cream is separated from milk, there is a lot that isn't included in the end product!

Therefore, just because a history is written down in a book doesn't mean that it is the final word on the subject. History is being constantly changed and revised. Different historians with different ideas give new interpretations. Sometimes new facts are uncovered, or old "facts" are proven to be false. For example, it was once widely accepted that Christopher Columbus was the first European to see the Americas. We now know that the Vikings happened upon this continent over four hundred years earlier. It may also be true that Irish monks or even Carthaginians from Africa arrived even earlier! As well, the date for the arrival of Native People into North America has recently been pushed back another 20,000 years to 50,000 years ago. This conclusion is the result of some recent discoveries of bone tools at Old Crow in the Yukon.

Therefore, history is constantly changing. Every new generation rewrites history because they have been able to find new information, correct old information and because new ideas and biases form the basis for interpretations. We can say that the past can only be understood from our present viewpoint. Since the world changes, our present viewpoint is constantly shifting, and so is our interpretation of history.

These questions are particularly important for the history of Native Peoples. It has been the case in the past that Native Peoples have not had the chance to write their own history.

Very briefly, some of the problems have been: omission of information on Native Peoples, mainly because non-Native writers did not see Native Peoples as being important to the wide sweep of North American history. When information on Native Peoples was included, it was often biased, distorted stereotyped, and in some cases altogether untrue. Historians in the past have tended to do a poor job of research work and have generally placed a low value on Native cultures and contributions. Very often a negative picture has been painted, while good aspects were very narrowly applied to certain individuals who "helped the European" (such as Pocahontis and Peguis etc.). Even the illustrations used to help explain the history have been found to be negative ones.

Therefore, we must be aware of these problems with Native history, point out these inaccuracies and rewrite this history so that Native Peoples are treated more fairly.

Native Peoples have had their own history, but it was not one that was written down. Stories of past events, legends and traditional wisdom have been passed orally from generation to generation. We call this "oral history". In some ways oral history is just as accurate and reliable as that history which is written down. However, Native cultures have been changing so rapidly that oral tradition is not as important as it once was. As a result, many Native Peoples and historians are beginning to collect and write down these oral traditions before all the people who remember them are no longer living. Much has been lost already.

If this is "history", then what good is it to us? It has been said that "a country without a past has no future". What does this really mean? The point of this statement is that if people are not aware of their past, they probably will not be successful in the future. People can build on a knowledge of past experience, and understand the causes of modern situations. Although much of history seems to be a record of the same mistakes being made over and over again, a knowledge of history can help to make predictions and

avoid making the same mistakes twice. History can also help to give people a pride and a purpose. The knowledge of past struggles can unite and motivate people to respect their ancestors and to continue their own struggles. Of course, history as all knowledge does, helps people to keep an open mind and to be more tolerant of others.

What then is history? We can say that history is a record of important "facts" hand-in-hand with an explanation of their causes -- the how and why, or "interpretation". History is not once and for all, but it changes depending on such things as who writes it, when it was written, why it was written, what biases were involved, and what new facts are turned up. History is a "constant dialogue with the present".

References

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1971 Teaching Prejudice. Toronto: Ontario
Institute for Studies in Education

Walker, J. W. St. G.

1971 "The Indian in Canadian Historical Writing".
Canadian Historical Association Papers.

RECOGNIZING ERRORS

Which Statements are "Fact":

- a) Yesterday was Tuesday.
- b) Regina is in the same province as Victoria.
- c) "Man" has walked on the moon.
- d) "Man" has walked on Saturn.
- e) Gabriel Dumont was Premier of Saskatchewan.
- f) Louis Riel was hanged in Regina on November 16, 1885.
- h) Saskatchewan has no ocean shoreline.

statements on "Interpretation":

- a) Jerry Potts was a Scot-Blood Metis.
- b) Jerry Potts was a brave and loyal Metis.
- c) Louis Riel was insane.
- d) Louis Riel spent some time in an insane asylum in Quebec.
- e) Mark David Chapman was charged with the murder of John Lennon.
- f) Mark David Chapman was guilty of the murder of John Lennon.
- g) The Wedding of Prince Charles to Lady Diana improved people's outlook in Britian.
- h) Since the "No" side won the referendum, Quebec is in no danger of separating from Canada.

Statement on "Bias":

- a) Premier MacLean says that Prince Edward Island is the best province in Canada.
- b) Prince Edward Island has some of the best land for potatoe growing in Canada.
- c) My mother's cooking is the best in the community.
- d) My mother's apple pie won first prize at the fair.
- e) A Saskatchewan Roughrider fan says "My team is the best".
- f) The Montreal Canadians are among the best hockey teams.
- g) English settlers who participated in witch-burnings thought Iroquois torture of captured warriors made them inhuman.

Statements on "Prejudice".

- a) Women have fewer car accidents and therefore get lower insurance rates than men.
- b) People think women are worse drivers than men.
- c) All Scots are "cheap".
- d) Some Scots are thrifty.
- e) I know little Jane likes sweets, therefore she was the one who stole the missing candy.
- f) Old people are senile and can't learn.
- g) Although I've never tasted it, I know I don't like spinach.
- h) Native people often live in poor housing.

Statements on "Discrimination":

- a) Many people in the Southern United States did not like Black People.
- b) Martin Luther King could not eat in some restaurants because he was Black.
- c) The landlord did not rent a room to Mrs. Little Bear -- there were none left.
- d) The Inn-keeper did not rent one of his empty rooms to Mrs. Little Bear because she was an Indian.
- e) Indian women who marry non-Indian men lose their legal status but Indian men who marry non-Indian women keep their legal Indian status.
- f) Men are paid more than women for doing the same jobs.
- g) Men get more of the available jobs than women.
- h) I think men are more reliable than women.

Statements on "Racism"

- a) Indians are better people than Pakistanis.
- b) Inuit people work better in severe cold than Euro-Canadians.
- c) White people are untrustworthy.
- d) Some people don't trust ex-convicts.
- e) No non-white person is smart enough to be boss over a white person.

- f) Indian people have some different blood types from non-Indian people.
- g) Black people are lazy, that's why they have no jobs.
- h) Black people have flatter noses than caucasian people.

Statements on Value-added Terminology":

- a) Indian religion was primitive superstition.
- b) The squatting Indians listened meekly to the magnificent speech of the British officer.
- c) The weather is extremely hot and muggy along the equator.
- d) Gabriel Dumont was a rebel.
- e) The Indian came to the trading post with his squaw.
- f) Some Sioux people were killed at Wounded Knee after the massacre of Custer's troops at the Little Big Horn River.
- g) Pontiac was a great Indian Leader.
- h) The fire from the gatling gun was devastating.

THE OLD WORLD MEETS THE NEW
BUT WHO WROTE THE HISTORY

Ever since America was "discovered" by Columbus, our history has been largely determined by outside forces. Various Treaties between conflicting powers in Europe have "granted" vast portions of the Western Hemisphere to this or that European Sovereign or State. Territory may have been granted to a head of state by God through his servant the Pope, or by a sovereign King to his aristocratic friends or allies.

George Grant, in Technology and Empire, wrote:

"A central aspect of the fate of being a Canadian is that our very existence has at all times been bound up with the interplay of various world empires. One can better understand what it is to be Canadian if one understands that interplay. As no serious person is interested in history simply as antiquarianism but only as it illumines one's search for the good in the here and now, let me set the problem in its most contemporary form--Vietnam. It is clear that in that country the American empire has been demolishing a people, rather than allowing them to live outside the American orbit."¹

In order to acquire a better understanding of the history and transformation of cultures in North America from antiquity to the present day, the reader is asked to pause for a moment and try to imagine this continent as it was before European politics created national boundaries, states, provinces, and nations. Indeed, these may have existed in vastly different forms, and in an informal way prior to the white man, but try to think of the hemisphere unmarked by boundaries, unpolluted by industry, vast, natural and bountiful.

Because most of the pre-white history of America was passed on in a verbal form, and because the history that is handed down to posterity is often the property of the victorious group or class, much of the real history of the ancient Indian cultures has been lost or distorted. Thus, many people still look upon the North American Native cultures as "unchristian" or "savage" or "Primitive". In the depths of the misconceptions about the Native cultures, Native people are seen as having been "vicious" or even "bloodthirsty". As has already been indicated, nothing could be further from the truth.

"THEIR MANNERS ARE DECOROUS AND PRAISEWORTHY",²--so said Christopher Columbus to Queen Isabella of Spain, in his report of Europeans' first contact with a Native American tribe.

Let us now attempt to look at the European intervention into the life of North America from the Native perspective. Just a little imagination, and we can see the huge, white-sailed ships resting in the bay, and we can wonder as the Natives must have done, at the strangeness of these pale visitors appearing as if by magic from some far-off place.

"Those Europeans, the white men, spoke in different dialects, and some pronounced the world indien, or indianer, or indian. Peaux-rouges, or redskins came later";³ (as did "savages", "primitives" and all the other labels that have been used by colonizing powers throughout history against the indigenous peoples whose land and labour they coveted.)

"As was the custom of the people when receiving strangers, the Tainos on the island of San Salvador generously presented Columbus and his men with gifts and treated them with honor."⁴

"So tractable, so peaceable, are these people, 'Columbus wrote to the King and Queen of Spain, 'that I swear to your Majesties there is not in the world a better nation. They love their neighbors as themselves, and their discourse is ever sweet and gentle, and accompanied with a smile."⁵

It is doubtful that either Columbus or his gentle hosts could have imagined, upon that fateful meeting on that idyllic isle, the utter catastrophe that would befall the Natives of the Americas as a result of the historical intercourse initiated that day in 1492.

For Spain and Portugal, the conquest of America began with pirate-like militarism in search of plunder. Much of Imperial Spain's Colonial wealth was built upon the gold taken by the inquisitors as they plundered the ancient Inca civilization and exterminated the 'indians' of the islands.

Further to the north, four centuries of European mercantile competition for colonies was equally destructive of the ancient

cultures and indigenous populations of North America. Some three hundred years after Columbus' meeting on the island, the great chief Tecumseh of the Shawnees addressed his people:

"Where today are the Pequot? Where are the Narragansett, the Mohican, the Pokanoket, and many other once powerful tribes of our people? They have vanished before the avarice and the oppression of the White Man, as snow before a summer sun.

Will we let ourselves be destroyed in our turn without a struggle, give up our homes, our country bequeathed to us by the Great Spirit, the graves of our dead and everything that is dear and sacred to us? I know you will cry with me, 'Never! Never!'"

- Tecumseh of the Shawnees⁶

Tecumseh might well have wondered why these strange white people did the awful things that he spoke of. Why did they insist that land and water, forest and river, animals and, indeed, people must belong to - BE OWNED BY SOMEONE. Why did they bring with them a silent death, a pestilence for which there was no cure, and why did they exterminate entire tribes of people with their guns? Could they not understand the obvious, that the rivers and forests, the prairies and mountains belonged to no man? They belonged to the Great Spirit and therefore to every man. Is it that each and every white man was born with a destructive mind, that he must transform nature and kill man and beast?

Well might the Native have pondered the Europeans' actions in this new world. But to understand the people involved in these crimes, it is first necessary to understand their history and culture. Canadians of this epoch do not commit such crimes, do we?

In order for us to understand the Europeans' exploitation of North America, we must fully understand the whole historical ~~process of mercantilism and colonialism. Only then can we come to understand the psychology, and the personalisites involved in the military adverturism of the U.S.A., and the chicanery and double-dealing of the speculators and empire builders of Canada. In our analysis of the conquest of North America in general and Canada in particular, let us not abstract from our historical~~

process of mercantilism and colonialism. Only then can we come to understand the psychology, and the personalities involved in the military adventurism of the U.S.A., and the chicanery and double-dealing of the speculators and empire builders of Canada. In our analysis of the conquest of North America in general and Canada in particular, let us not abstract from our historical sketch the cultures, the economies or the sociology of the peoples involved in the passing events, and then pass off the empty remainder as "history". This is, in many ways, what has been done in our history texts. Small wonder then, that there has been so much misunderstanding between races and cultures, and so little understanding, comprehension and tolerance of the differences.

To understand the history of the Americas after Columbus is, then, to understand the need and the competition of the European states in their race for colonies. The whole process of the acquisition of colonies was rationalized and legitimized by the religious leaders of Europe:

The cataclysmic events of the late seventeenth, and early eighteenth centuries--the end of feudalism as the dominant mode of production, the destruction of the Keltic clan system, the revolution of the English middle class and its subsequent control of the state, in short the triumph of capitalism as the major socio-economic system--drove the survivors of the newly created surplus population across the seas to America and other colonies.

Although the same dynamic was in motion all across Europe, the middle class revolution in England was at least a hundred years in advance of its competing European nation-states. Thus, the early inhabitants of New France (Quebec) arriving in the new world as a consequence of the same social upheavals that had impoverished the new landless classes of Great Britain, did so prior to the middle class revolutions in the old homeland. However, they were not to escape the competitive wars of the mother countries in their race to establish colonies. Indeed, much of the history of North America would result as a consequence of that imperial struggle.

In summary, America was "discovered" because the ancient feudal systems of Europe were giving way to a new revolutionary era, an era that demanded constant expansion in order to survive. With the beginning of capitalism, through revolutions in England and France, Nation-States came in to being. These Nation-States first conquered the tribal systems that were left in Europe, then used the people of these countries, primarily Scotland and Ireland, as a slave or semi-slave force to be used as cheap labour. As well, Negro slaves were used for labour in South America. This is the labour that produced the money for industrialization in Europe.

The new Nation-States required cheap raw materials such as cotton, sugar, fish, timber and fur from the colonies. Lacking capital or machinery, slave or indentured labour was used extensively to produce sufficient profit to build industries in the Imperial Country. The colonies were then used as a marketplace for the manufactured goods. This was an era when a new class of people achieved power over the old feudal aristocracy. Because of the shift in the European economy through technological change, vast populations of people were no longer required as peasants. These people were exterminated, or shipped to the new world.

America became a colony to supply wealth for the new European capitalist class, and a place to dump the impoverished clansmen of Ireland and Scotland, as a new labour force in the New World.

The seizure of lands for these purposes was made "legal" or "legitimate" by the religious and political leaders of the day. Since the lands and the labour of the North American Natives were required to make profits for the European Aristocracy, the exploitation and oppression of these same Natives was "hidden" by this class, so that the Native's story was never properly told in the history books.

Footnotes

- (1) George Grant, Technology and Empire
House of anansi, Toronto, 1969 p 63
- (2) Brown, Del Bury My Heart at Wounded Knee
Bantam Books, Holt Reinhart & Winston 1973 p. 1
- (3) Ibid p. 1
- (4) Ibid p. 1
- (5) Ibid P. 1
- (6) Ibid p. 1